

# THE SHEKEL

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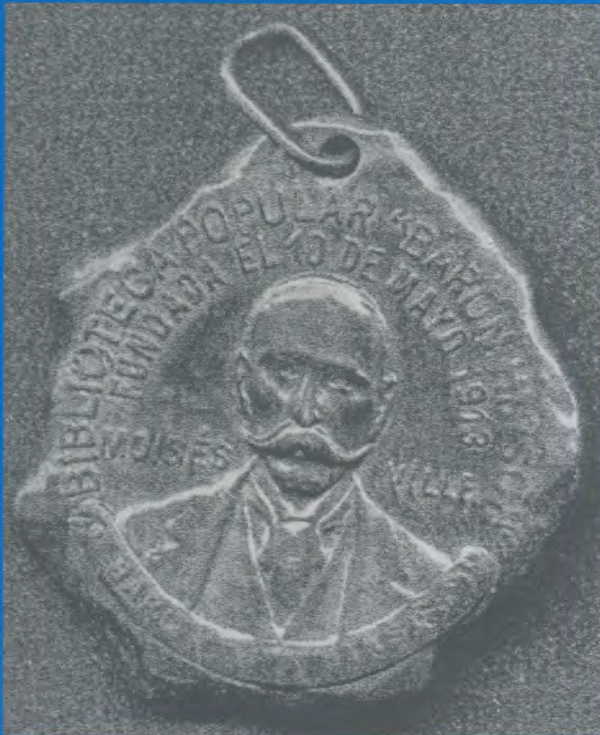
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EDWARD SCHUMAN, EDITOR

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The American Israel Numismatic Association (A.I.N.A.) is a cultural and educational organization dedicated to the study and collection of Israel's coinage, past and present, and all aspects of Judaic numismatics. A.I.N.A. is a democratically organized, membership oriented group, chartered as a not for profit association under the laws of The State of New York. A.I.N.A.'s primary purpose is the development of programs, publications, meetings and other activities which will bring news, history, social and related background to the study and collection of Judaic numismatics, and the advancement of the hobby. The Association supports a web page <http://amerisrael.com> in which full information about the organization and a sampling of past articles from the SHEKEL are shown. The Association attends national and regional conventions, sponsors study tours to Israel, publication of books and catalogs and other activities which will be of benefit to the members. A.I.N.A. supports Young Numismatists programs which encourage and introduce youth to our hobby. Audio-visual and slide programs are available from the A.I.N.A. archives on many Judaica subjects and are available at no cost except for transportation charges. Local Israel Numismatic Society chapters exist in several areas. Please write for further information.

The Association publishes the SHEKEL six times a year. It has been referred to as a Jewish Reader's Digest. The SHEKEL is a journal and news magazine prepared for the enlightenment and education of the membership. You are invited to submit an article for publication.

## **Annual Membership fees:**

U.S., Canada and Mexico \$18. - Foreign \$25.- Life \$300.

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# The President's Page

By Mel Wacks

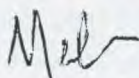
There was a time when hundreds of collectors gathered together at Israel coin club meetings all across the country - in 21 clubs located from Brooklyn to Alaska. We talked, we shmoozed, we learned. We all had one thing in common - our love of Israel/Judaic numismatics. But times change - now people keep in touch via cell phones, faxes and email. As people get older they don't want to drive at night to a club meeting. And so the clubs have disappeared, one-by-one, until today only one remains - meeting the third Thursday of each month in Los Angeles. The members still have a great time even though there are fewer of them - but it's quality not quantity that counts. If you would like to come to a meeting call the president, Sagi Salomon, on his cell phone (310) 795-6101 or email **cnfdrt@aol.com** and he will give you full details.

It is nice when you can pass on your love of Israel/Judaic numismatics to a child or grandchild. I know this is easier said than done, because of the competition from everything from iPods (a small electronic device that stores thousands of songs) to MTV (television for the new generation). And I know that many of the kids will say they are not interested. But don't give up. Give them a shiny coin from Israel or an historic medal a few times each year. They won't throw them away and they can't spend them. If they are not interested now, there's a good chance they will look at them some day ... and maybe open a book or search on the Internet and find out who was Golda Meir, or how did Haym Salomon help the American Revolution, or what exactly was the dream of Theodore Herzl. If you don't plant a seed, nothing can grow.

Speaking of seeds, we still have beautiful, scarce brilliant uncirculated and proof silver commemorative coins from Israel that we are giving away (thanks to a generous contribution from former AINA President Arnold Kagan). Just sign up a new member for \$18 (or give a membership as a gift) and we will give both you and the new member a free coin. It's the best deal around, and the membership and free coin makes a great gift for any occasion.

I invite you to get in touch with me any time you have a question or suggestion about collecting or AINA. Call me at (818) 225-1348 and leave a message if I'm not there, or email me at **numismel@aol.com**. I would love to hear from you.

Happy Collecting!





# The Editor's Page

By Edward Schuman

It is the beginning of June in Miami and the summer season is upon us. As year round residents this is the best time of the year for us as the snow birdies have all returned home and the traffic is more easily coped with and restaurants are more accessible. Summertime is also the time for the A.N.A. convention, this year in San Francisco. A.I.N.A. will have a club table and if your plans bring you near San Francisco, do come and visit with us. Whether or not we can attend is up to my doctor who is monitoring my failing kidney function.

We are happy and grateful that member Donna Sims has survived her surgery and wish her a speedy and complete recovery. Donna is one of the few A.I.N.A. members who really works for the organization and can always be called upon. When her Club Bulletin column suffered with the demise of clubs, she has started to write profiles on prominent A.I.N.A. members. She can use assistance in this venture and if you can help, please contact her.

This issue is exceptional in that there are two separate articles pertaining to Jewish settlement in Argentina. We have personally visited this country many different times as Florence still has first cousins living in Buenos Aires. It is a fascinating story of how part of her family emigrated there along with other refugees fleeing from persecution and pogroms in Europe. They saw Argentina as a vestige of hope on the horizon when American quotas blocked immigration. Two controversial articles on the Bermuda Conference and How the Saudi's Got to be Special are also sure to arouse interest.

It is the editor's task to bring to the readers different articles of Judaic interest that have a numismatic connection. I am sure that the variety and scope of articles is truly unique to a numismatic publication. If you have any ideas that can be expanded on please feel free to contact me.

Till the next issue

Ed





**"JACOB AND RACHEL"**  
**THE SMALLEST GOLD COIN**  
**OR**  
**THE BIGGEST NUMISMATIC BLUNDER?**

**by Pinchas Bar-Zeev, Tel Aviv**  
**AINA #6680**

Almost every numismatist, young or old, newbie or long-time collector, big-time buyer or modest swapper, has a dream. Most of us have that dream, the same dream. We dream of one day finding that most elusive and sought-after rare variety or error coin, banknote, medal or token. For the majority of us, that's all it remains, a dream. But sometimes, by coincidence or circumstance, our dream suddenly comes true, and then we suddenly become owners of that scarce variety or error piece of numismatics, without having to dig deep into our pockets or... bank account.

When it comes to collecting errors and varieties, collectors of Israel and Holy Land numismatics have nothing to complain about. Since the establishment of the State of Israel in 1948 until this day, a sizeable amount of error issues and varieties have been issued or entered into circulation. Some are scarce or even very rare, but most are readily available on the local numismatic market at affordable prices.

Even though Israel is still a relatively young nation, the list of Israeli error issues is already long and growing steadily. Some examples of better known error issues: The 10 Agorot (KM26) 1961/5721 "Fatha" variety, the nature of which remains a mystery until this day. The 1963/5723 Five Agorot KM25, 21,451 coins minted during one day, because instructions from the Bank of Israel to the Mint, not to produce coins, were given one day too late, after several bags had already been distributed to the banks. A well-known Israel banknote variety is the P49a 1000 Sheqalim Maimonides "RARAV" error, apparently caused by a Dutch engraver making a minuscule - but big - mistake. Error medals and tokens collectors also have no reason to complain: The IGC MC issued in 1994 a Russian-language version of the "To Father with Love" State medal, inadvertently translating FATHER into NANA instead of PAPA. The Russian capital P looks suspiciously similar to the Latin small letter N, which was interpreted by the minter to be a capital N, and the result was the now famous "NANA" error variety. And last but not least on this shortlist, the famous "GREATINGS from Israel" IGC MC-token of 1975.



Israel error and variety collectors will notice two interesting peculiarities: First, several errors are caused by transliteration of text from Hebrew into other languages, as featured by the Arabic "Fatha" variety, the NANA error in Russian and the GREATINGS error in English. Second, all these errors went unnoticed by the authorities in charge, and were only later discovered by discerning collectors.

Times have changed. In today's computerized and online world, blueprints of coins, banknotes and medals are digitized by minters of Israel's coins and medals and printers of our paper money, and whisked around the world from such far away places as Utrecht and Haarlem (The Netherlands) as digital images, straight to computer screens in Jerusalem at the Bank of Israel and the IGCNC, to be blown up and scrutinized by local experts. Serious flaws and errors are immediately detected and, after a short e-mail communication, digitally corrected by the respective minters and printers.

So we thought, until a few months ago...

During the last days of 2004, the IGCNC announced the release of a new coin, a miniaturized version of the previously issued "Jacob and Rachel" gold coin, part of the popular biblical history series. This miniature 1 New Sheqel gold coin (diameter 13.92 mm, weight 1.244 gr) is the smallest Israeli gold coin ever issued, to be included in a world series of "smallest gold coins" from several nations. The coin's beauty, the popularity of the biblical love story between Jacob and Rachel, the coin's modest price tag (\$65 to subscribers in the US, NIS 349 in Israel), and the low allocation figure of 1,500 to the Israeli collectors market (out of a total of 20,000 worldwide), would have guaranteed it a rosy future.

Again, so we thought...

The writer of this article was among the first ones to purchase the coin, housed in a specially designed olive-wood case. Those rosy days didn't last long, though. Immediately after the coin's release, rumors started to circulate at local coin clubs and the national numismatic association, as well as among coins dealers, about a serious flaw in the coin's design. Initially it was thought that a batch of coins had a die error on the obverse, in the Arabic word *ISRA'IL* (Israel), resulting in the obliteration of the middle letter *A* and subsequent erroneous spelling of the entire word in Arabic: *ISRIL*. As most collectors and dealers had, at the time this rumor circulated, not yet received the coin(s) ordered by them, it took some time for the real nature of the error to become apparent.

According to unconfirmed reports, a collector with a good knowledge of written Arabic and very keen eyes, noticed that the minuscule Arabic



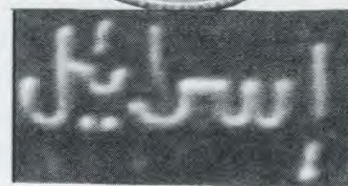
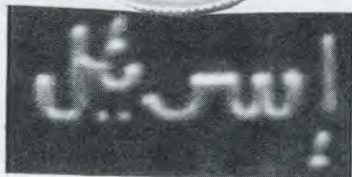
word **ISRA'IL** was indeed written incorrectly, and that the middle letter *A* was completely missing. Not just some freak die flaw, but a real spelling error by either designers or engravers had quietly slipped through all quality control checkpoints of all parties involved: the Royal Netherlands Mint, the Bank of Israel, and the Israel Government Coins & Medals Corporation. The same collector informed the IGC MC of the blunder, who in turn interrupted the coin's sales at its stores and franchise outlets all over Israel, and recalled all outstanding stocks.

Simultaneously, the Dutch mint received instructions to mint a new series of coins from a new die, this time with the middle letter *A* prominently visible in the Arabic word **ISRA'IL**. The first "corrected" coins reached the Israeli collectors market early April 2005, and a few Israeli numismatists at heart are now lucky and proud owners of a set of "Jacob and Rachel" miniature gold coins: one error variety plus one "corrected" version.

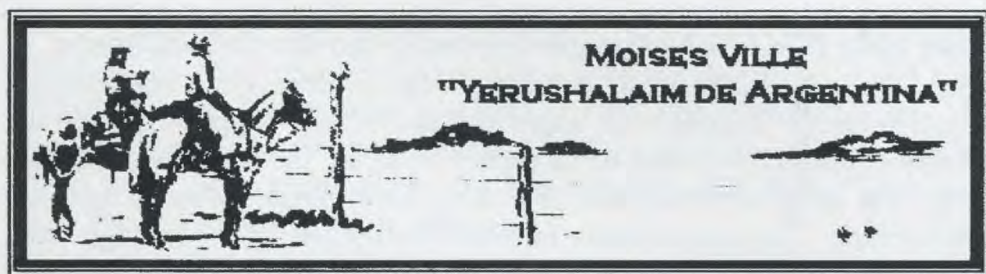
The exact quantity of error coins that were distributed by the IGC MC to subscribers or sold over the counter, has yet to be published, but unverified reports put the total amount released to the public and dealers at 650-680 error coins only.

Will the "Jacob and Rachel" miniature 1 NIS gold error coin become a sought-after rarity or not? We'll have to leave this question unanswered, for now. But we can unequivocally conclude that also in the future we shall encounter newly issued Israeli coins, banknotes, medals and tokens with serious flaws or errors, to the delight of scores of dedicated error and variety collectors. That's what makes numismatics the Hobby of Kings and Queens, you and me, dedicated numismatists in general and avid collectors of Israel numismatics in particular.

*Reverse of error coin*







A medal has recently been discovered related to a Jewish agricultural colony in Argentina. The obverse of this medal is pictured on the front cover of this issue. In 1889, 824 Russian Jews arrived in Argentina on the S.S. Weser, bought land and established a colony, which they named Moiseville. This was the first instance of independent Jewish immigrants from Russia to establish colonies in Argentina. However it was not done on a well-ordered plan, and later these colonies and its colonists appealed for assistance to Baron de Hirsch.

The Jewish Colonization Association of Paris of which the Baron and Baroness de Hirsch were the founders and practically the sole stockholders, purchased 3,000 square leagues of land in various parts of the Argentine Republic in 1891 for \$1,300,000. In all, over 17,000,000 acres were acquired. At first the project of settling Russian refugees on a large scale in Argentina met with a protest from the Argentine government, but the matter was amicably arranged. During its heyday, the Association owned more than 600,000 hectares of land, populated by more than 200,000 Jews. While many of these cooperative ranches are now owned by non-Jews, Jews continue to run some of the properties.

At first two tracts were set apart for colonization: one, 9 leagues square, situated in the province of Buenos Ayres and called Mauricio. The other, 4½ leagues square, in the province of Santa Fé was called Moiseville. Colonists began to arrive in the summer of 1891 in such numbers that by the end of the year they numbered 2,850. A central administrative office was established in the city of Buenos Ayres. There were difficulties like the locusts, which were very numerous, destroying the growing crops, and the scarcity of water. Although the colonists received assistance from the Jewish Colonization Association it was necessary to deport many discontented ones to the United States—800 were deported within about two years—that in October, 1893, only 2,683 persons remained. But as news of the success of the venture trickled back to Russia the number of inhabitants steadily increased.

Moiseville embraces nearly 60,000 acres, of which 22,500 acres were occupied by colonists. Although it has passed through several grave



crises, Moiseville is the most successful of the Argentine colonies. Its success can be attributable to the fact that the colonists had time to gain the experience they needed, and to the aid accorded them by the Jewish Colonization Association by the creation of lucerne fields. These fields not only favor the rearing of cattle, but yield forage which finds a ready market in the more northerly portions of Argentina, where fodder is often scarce.

The colony is equidistant from the two railway stations of Palacios and Moiseville, which are connected by a good road, affording ample facilities for the transportation of crops to the markets. Moiseville has become a center for the purchase of provisions by neighboring residents, with many Italian settlers resorting to it for this purpose.

In 1900, Moiseville had a total of 168 families and 825 persons. These families lived in 130 brick houses, nearly all of which were surrounded by groves of fruit-trees and gardens planted by the colonists. According to the colony's report for 1899, it appears that in 1898 the area tilled was 20,574 acres, divided up as follows: wheat, 11,699; flax, 4,961; lucerne, 3,337; rye, 77; vegetables, 500. Yielding, as they do, six crops a year, the lucerne fields occupied an important place in the agricultural economy of the colony, and their cultivation has made it possible to establish a butter and cheese factory, to which the colonists sell their milk. This factory is conducted as a private enterprise by individuals not connected with the colony, the land, buildings, and a small bounty having been obtained by them from the Jewish Colonization Association.

About 1,400 head of cattle, including 786 plow-oxen, had been placed at the disposal of the colonists by the Jewish Colonization Association. In addition to these, many colonists have bought cows of their own. Moiseville had a synagogue, a school, a pharmacy and a communal bath.

Today, a century later in time, there are four synagogues in this remote farming town of 2,000 residents. The bakery sells Sabbath bread and cookies. Many buildings have Hebrew lettering and the Star of David on their facades. Children playing in the street use Yiddish words like "shlep" and "shlock". But there are only about 300 Jewish residents left in Moises Ville, an agricultural community founded by European Jews who came to Argentina more than a century ago, fleeing pogroms and other persecution in their homeland.

The medal was issued in 1920 and refers to the library at Moises Ville. The inscription, printed in Spanish, reads Biblioteca Popular Baron Hirsch Fundada el 10 de Mayo de 1913 - Moises Ville - Baron Hirsch "Edificio Social · Piedra fundamental 20 Septiembre 1920".



# Escape to Argentina

The Jewish community of Argentina, with its more than 200,000 members, is one of the largest Jewish communities in the world, and accounts for about 50% of the Jews of Latin America. Jewish immigration to Argentina can be broadly divided into four different periods: (1) from the discovery of the American continent in 1492 to 1889, characterized by a very sparse Jewish population involved mainly in business and trade; (2) from 1889 to 1905, when many Jews who emigrated to Argentina settled as farmers under the auspices of the Jewish Colonization Association (JCA); (3) from 1905 to 1930, mass emigration, when Jews settled in urban areas and worked in low-wage occupations; and (4) from 1930 to 1950, when Jews left Europe to escape Nazi persecution and the devastation created by World War II.

## **First Period, 1492 - 1889**

While most people remember 1492 as the year of the discovery of the American continent by Columbus, for Jews 1492 is the year of the expulsion from Spain. A significant number of those Jews expelled from Spain went to nearby Portugal where they lived for about 50 years until the King of Portugal, too, decided to adopt the Inquisition and expel the Jews. Some moved from Portugal to Brazil, a colony of Portugal in the new world, trying to escape persecution. From Brazil some moved south to the territories that later became Argentina. Evidence of the presence of Jews in Spanish South America can be found in recorded cases of inquisition prosecution dating from the seventeenth century.

In 1736 a Viceroyship was established by the Spaniards in the southern portion of the continent. Since then, the city of Buenos Aires has been the political, economic, and cultural center of Argentina. European businesses established representations in Buenos Aires, and in some cases the representatives of those businesses were Jewish. Those merchants and businessmen, generally natives of France or England, constituted the first seed of the Jewish community of Argentina. In 1852, they established the Jewish Congregation of Buenos Aires in an attempt to preserve their religious identity. There is also evidence of a small Sephardic community in Buenos Aires by the end of the last century. An 1887 city census revealed the presence of 336 Jews in Buenos Aires, and it is estimated that there were about 1,500 Jews in the entire country.

## **Second Period, 1889 - 1905**

The mass emigration of East European Jews to Argentina started in 1889 with the arrival of a group with about 820 Jews from the Pale



Russia. This arrival was preceded by a series of events that created the conditions necessary for the migration to take place. Argentina broke away from Spain and became an independent nation in a process that culminated on July 9, 1816. It proceeded, in a series of military campaigns, to establish sovereignty over huge extensions of territory in what used to be the Viceroyship of Rio de la Plata. In an attempt to populate these territories and accelerate the development of the nation, the government of Argentina promoted the absorption and settlement of European immigrants around the middle of the Nineteenth Century. In about 1881, this invitation was extended to the Jews of East Europe. At about the same time, violent pogroms took place in Russia, and new anti-Semitic laws were proclaimed that greatly undermined the quality of life for Jews. Also, Argentina and Russia established diplomatic relations in 1885, facilitating the exchange of information and travel between the two countries.

The combination of these events led to a wave of immigration from the Pale to Argentina. Its beginning traditionally is marked by a group of about 820 people from the vicinity of Kamenets-Podolskiy (Podolia), who arrived in Buenos Aires on August 14, 1889, aboard the S. S. Wesser. They settled as farmers in the province of Santa Fe, some 300 miles northwest of Buenos Aires.

The settlement was recognized by the province as the town of Moises Ville (Kiriath Moshe) on January 10, 1890. Their first year was extremely harsh and many of them, in particular the children, fell ill or died from malnutrition. Fortunately, their situation improved due to the intervention of Dr. Wilhelm Lowenthal, a Jewish scientist from Europe who was hired by the Government of Argentine to perform certain agricultural studies.

Not only did he complain to the Argentinean authorities about the terrible situation of his brethren, but, more importantly, Dr. Lowenthal appears to be the person that influenced the German Jewish philanthropist, Baron Maurice Hirsh, to support Jewish immigration to Argentina. On August 24, 1891, the JCA was founded in London, with funds provided by Baron Hirsh, for the purpose of establishing agricultural colonies in Argentina (and later in other parts of South and North America) for the East-European Jewish immigrants.

The colony of Moises Ville was the first of a group of about 18 Jewish agricultural settlements established by the JCA in various provinces of Argentina. In 1909 there were approximately 70,000 Jews in Argentina. About 30% lived in Buenos Aires, 25% in the central provinces (Santa Fe, Entre Rios, Cordoba, and La Pampa) but not in JCA colonies, 15% in the colonies of the JCA, and 30% in the rest of the country.



### **Third Period, 1905 - 1930**

This period is characterized by the concentration of the new immigrants in big cities, particularly Buenos Aires. They came mainly from Poland, Russia, Rumania, Hungary, Syria, Turkey, and Morocco, escaping poverty and persecution. However, they did not have the support of the JCA that previous immigrants enjoyed. Not only were they poor and ignorant of the language and customs of the new country, but they also had to confront the situation on their own.

These urban Jews started as low-wage workers, peddlers, small merchants and artisans, living in small, overcrowded apartments. In time they advanced socially and economically to become merchants, store owners, and professionals, and later businessmen, industrialists, and distinguished scholars, leaving their mark in almost every aspect of Argentine society. During this period there was a significant influx of Sephardic Jews, mainly from Syria, Turkey, and Morocco. They established their own institutions and temples and constituted about 10% of the total Jewish population.

The City of Buenos Aires and its surroundings became the principal center of Jewish life in Argentina in the early years of this century. By 1934, more than half of the estimated 218,000 Jews of Argentina lived there. Within the city, two districts, *Once* and *Villa Crespo*, stood out due to their high concentration of Jewish residents. New institutions were created to satisfy the needs of the growing community: A *Hevra Kedusha* was established in 1900 for burial purposes, and the first Jewish cemetery of Buenos Aires was opened in 1910 in Liniers, a suburb of the big city. A *Bikur Holim* was created in 1900 to assist the sick and needy, leading to the establishment of a hospital (Hospital Israelita) and a home for orphans and seniors.

The Jewish population in the main cities of the central provinces also increased significantly. By 1934, about 30% of the Jewish population of Argentina lived in these provinces, leading to the formation of local Jewish institutions and cemeteries. Among the cities with the largest communities are Santa Fe and Rosario in the province of Santa Fe, and Parana and Cordoba in Entre Rios.

### **Fourth Period, 1930 - 1950**

In the fourth period of Jewish immigration to Argentina, Jews, mainly from Germany, fled Europe escaping the madness of the Nazi regime. At that time, the Government of Argentina started to impose restrictions on immigration due to internal political and economic problems and, therefore, raised serious obstacles to the immigration of the German







## International Refugee Organization ( I R O )

The United Nations Relief and Rehabilitation Administration (UNRRA) was created at a 44-nation conference at the White House on November 9, 1943. Its mission was to provide economic assistance to European nations after World War II and to repatriate and assist the refugees who would come under Allied control. The U.S. government funded close to half of UNRRA's budget.

The organization was subject to the authority of the Supreme Headquarters of the Allied Expeditionary Forces (SHAEF) in Europe and was directed by three Americans during the four years of its existence. Its first director-general was Herbert Lehman, former governor of New York. He was succeeded in March 1946 by Fiorello La Guardia, former mayor of New York City, who was in turn followed by Major General Lowell Ward in early 1947.

UNRRA assisted in the repatriation of millions of refugees in 1945 and managed hundreds of displaced persons camps in Germany, Italy, and Austria during that year. It provided health and welfare assistance to the DPs, as well as vocational training and entertainment. It administered the work of 23 separate voluntary welfare agencies, including the Joint Distribution Committee, the Organization for Rehabilitation through Training (ORT), and the Hebrew Immigrant Aid Society (HIAS).

Reports of inhumane treatment of Jews in these DP camps became known. President Truman sent Earl G. Harrison, dean of the University of Pennsylvania Law School and former Immigration Commissioner, to Europe in June 1945 to investigate the conditions under which Jewish refugees were being held. In his report to President Truman, he stated that three months after V-E Day and even longer after the liberation of individual groups, many Jewish displaced persons are living under guard behind barbed-wire fences, in camps of several descriptions (built by the Germans for slave-laborers and Jews), including some of the most notorious of the concentration camps, amidst crowded, frequently unsanitary and generally grim conditions, in complete idleness, with no opportunity, except surreptitiously, to communicate with the outside world, waiting, hoping for some word of encouragement and action in their behalf.

While there has been marked improvement in the health of survivors of the Nazi starvation and persecution program, there are many pathetic malnutrition cases both among the hospitalized and in the general population of the camps. The death rate has been high since liberation, as



was to be expected. One Army Chaplain, a Rabbi, personally attended, since liberation 23,000 burials (90 per cent Jews) at Bergen Belsen alone, one of the largest and most vicious of the concentration camps, where, incidentally, despite persistent reports to the contrary, fourteen thousand displaced persons are still living, including over seven thousand Jews. At many of the camps and centers including those where serious starvation cases are, there is a marked and serious lack of needed medical supplies.

Although some Camp Commandants have managed, in spite of the many obvious difficulties, to find clothing of one kind or another for their charges, many of the Jewish displaced persons, late in July, had no clothing other than their concentration camp garb—a rather hideous striped pajama effect—while others, to their chagrin, were obliged to wear German S.S. uniforms. It is questionable which clothing they hate the more.

With a few notable exceptions, nothing in the way of a program of activity or organized effort toward rehabilitation has been inaugurated and the internees, for they are literally such, have little to do except to dwell upon their plight, the uncertainty of their future and, what is more unfortunate, to draw comparisons between their treatment "under the Germans" and "in liberation." Beyond knowing that they are no longer in danger of the gas chambers, torture, and other forms of violent death, they see—and there is—little change.

The morale of those who are either stateless or who do not wish to return to their countries of nationality is very low. They have witnessed great activity and efficiency in returning people to their homes but they hear or see nothing in the way of plans for them and consequently they wonder and frequently ask what "liberation" means. This situation is considerably accentuated where, as in so many cases, they are able to look from their crowded and bare quarters and see the German civilian population, particularly in the rural areas, to all appearances living normal lives in their own homes.

The most absorbing worry of these Nazi and war victims concerns relatives—wives, husbands, parents, children. Most of them have been separated for three, four or five years and they cannot understand why the liberators should not have undertaken immediately the organized effort to re-unite family groups. Most of the very little which has been done in this direction has been informal action by the displaced persons themselves with the aid of devoted Army Chaplains, frequently Rabbis, and the American Joint Distribution Committee.

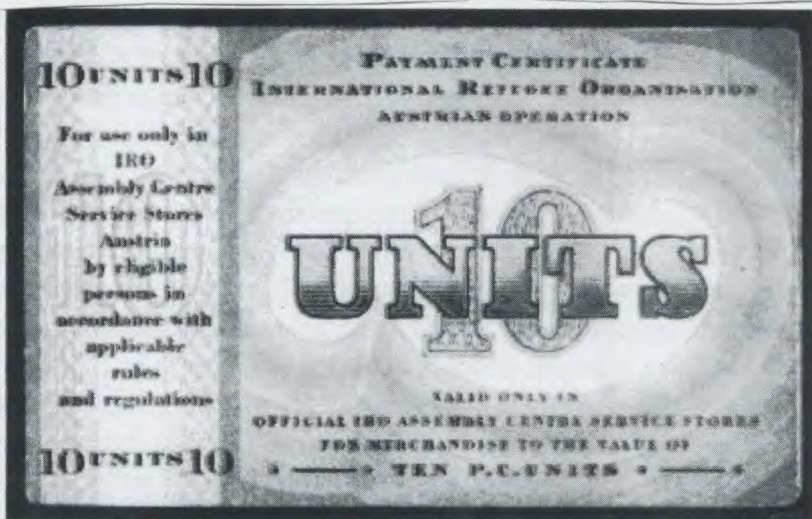
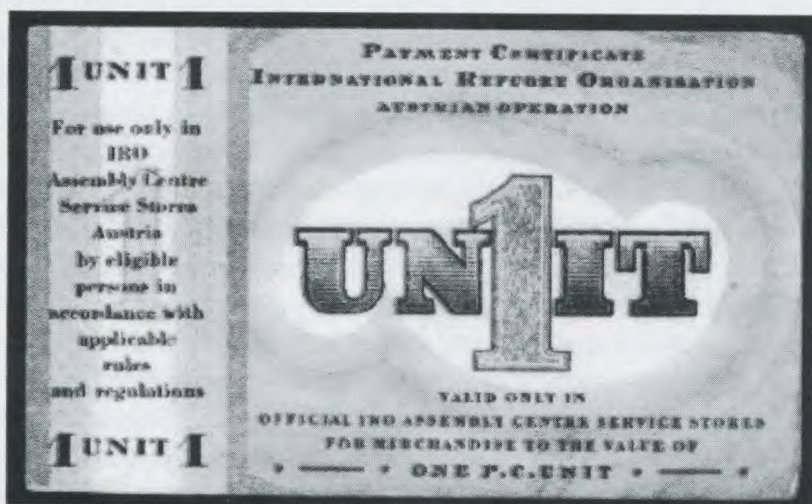
Most of the Jews have spent years in the worst of the concentration camps. In many cases, although the full extent is not yet known, they are



the sole survivors of their families and many have been through the agony of witnessing the destruction of their loved ones. Understandably, therefore, their present condition, physical and mental, is far worse than that of other groups.

The immense numbers of refugees were beyond the capabilities of UNRRA which collapsed bankrupt. It was succeeded by the International Refugee Organization (IRO), a temporary agency of the United Nations, established in 1946. The organization brought to a conclusion part of the work of the United Nations Relief and Rehabilitation Administration. IRO terminated its work in 1952, having resettled c.1,000,000 persons.

A monetary system of scrip was used in the IRO camps. Issued in one, five and 10 units. they were distributed to the refugees in the camps and could be used for exchange for what ever necessities were available.





# Israel Defense Forces Sabbath Scrip

The Israel Defense Forces issued paper tokens called Sabbath Scrip. These tokens were to be used on the Sabbath which begins at sundown on Friday and continues until sundown on Saturday. Those who are practicing orthodox Jews are forbidden to handle money during this period. Since the official policy of the Israel Defense Forces is to allow and encourage all religious observances by those in the service, special provisions have been provided to accommodate those in the field in this regard.

The first series of Sabbath Scrip was issued in 1956 during the Sinai campaign. The 1956 series were issued in the form of pale green colored uniface paper tokens, 64mm high X 87mm long. They were printed in black color ink. Four different types are known which enabled the bearer to obtain a specific refreshment item in the field on the Sabbath. The main inscription on each token was Sabbath Token, in Hebrew and underlined. Each type of token is specific in what it could be redeemed for. Type 1 was peppermint candies, Type 2 was for a roll of fruit toffee, Type 3 was for a bottle of non-alcoholic black beer and Type 4 for a package of wafer biscuits.

The token displays the official emblem of the Israel Defense Forces, a serial number, and a place for the Israel Defense Unit number. The token was to be validated by a rubber stamp before it was issued to the user. The rubber stamp validation consisted of the IDF unit number and the IDF emblem within a 33mm triangle.



Type I for Peppermint candies

Type 2 for fruit toffee





The Sabbath script issued for use in the field during the time of the Six Day War probably existed prior to the conflict. There are no records available as to when this new issue script was prepared, and probably was available for use by the orthodox service people some time previous to the war.

Three different uniface tokens were used and could be purchased during the week for use on the Sabbath, when they could be exchanged for Refreshments. The green token was used to purchase a bottle of fruit juice. The blue token was used to purchase a package of wafer biscuits. The yellow token was used to purchase a bottle of lemonade. As with the 1956 issues, each token of this type was to be validated by the unit quartermaster using the official stamp of the IDF unit issuing the tokens.

One set of these tokens accompanied an IDF unit to the Golan Heights in June, 1967, and were stamped for use during the Six Day War. But instead of the usual IDF unit stamp, the quartermaster celebrated the Israeli victory by stamping his supply of tokens with two different rubber stamps captured in the Syrian town of Kuneitra. One stamp is rectangle shaped and contains Arabic lettering. The second stamp is a round circular stamp containing Arabic letters around the edge, and the Syrian eagle in the center. The Israeli quartermaster truly outdid himself and one must wonder today some 38 years later if he realized what he created.

The Syrian-stamped tokens are probably one of the only numismatic-type documents to serve as a reminder of Israel's victory in 1967 aside from regular issued coins and medals

There are three types of 1967 Israel Defense Forces Sabbath script. Each measures approximately 85 mm x 65 mm and are printed on one side only. They are illustrated on the following page. The top specimen is the green type good for one bottle of fruit juice; the center specimen is the blue type good for one package of wafer biscuits, and the bottom specimen is the yellow type good for one bottle of lemonade.

The quantity of all 1967 Sabbath tokens known to exist are very few. The paper was quite thin and once the tokens got into the user's hands their condition deteriorated quickly. Those that are stamped with the Syrian impression are excessively rare and eagerly sort after by collectors both in Israel and abroad.







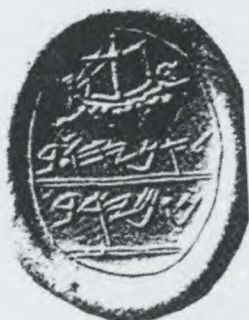
# The "Oniyahu" Coin (5745 – 1985)

By Shmuel Aviezer

In a meeting held in April 1984 with the Governor of the Bank of Israel, Dr. Moshe Mendelbaum, The Director General of the Israel Government Coins and Medals Corporation, Mr. Eliezer Shiloni, proposed to issue a relatively low-priced silver out-of-series coin, which would portray an ancient Hebrew ship, this being, as the Director General indicated, a popular theme among European collectors.

This coin was also supposed to explore the possibility of a future replacement of the "Sites in the Holyland" series by another appealing one.

Once the issue decision was taken, the search for the silhouette of the ancient ship that would be embodied on the coin resulted in prescribing the one that featured on an ancient Hebrew seal from the First Temple, 8th century B.C.E. It represented a superb example of an Israelite sailing ship from that era.



"The seal is among the best of the Hebrew seals", so wrote Prof. Nahman Airgad of the Hebrew University in Jerusalem in "Kadmoniyot" no. 64 – 1984 (as also published in Bulletin of American School of Oriental Research, no. 246). The inscription thereon reads: "Oniyahu Ben Meirav", written in the Hebrew letterings conversant at that time. The ship's length is 8 mm. and is engraved in detail. The high stern ends in a statued head of an animal, probably a horse. The deck shows the steering oar with the mast that carries a wide rectangle sail. Although there is a row of shields around the deck, this is not a warship but a merchant ship driven by sail.

"Historically, the Hebrews were not sea-farers as the sea-coast of the Holyland was mostly controlled by the Philistines. Maybe the sailing ship depicted on the seal was so drawn to illustrate an Israelite ship of the Tarshish type destined for protracted sailings."



The graphic design, chosen by the Advisory Public Committee of the Bank of Israel, was drawn by Zeev Lipman. The plaster model of the ship side was prepared by Victor Huster and the bronze model of the denominator side was produced by Messrs. Kretchmer. The coin was minted by the Stuttgart mint. Although it was termed as a BU (brilliant uncirculated), one that bears the tiny Star of David mintmark, the finish was opted to be a proof-like frosted relief on a brilliant background to bestow on it some sort of uniqueness.

Despite the enthusiastic expectations from such an excellent finish, out of the original mintage of 18,000, only 12,951 coins were sold by the IGCMC. The rest was eventually melted down.

This experience showed that the numismatic enquiring mind among the collectors of Israeli special coins may not be based on a single out-of-way "sortie", but only on the combination of various factors, in marketing and publicity, and in the wake of profound research of the collectors' taste, successful results may be reaped.





## Jewish Paper Money In Russia - Yekaterinoslav

Yekaterinoslav is a Russian city founded in 1787 during the reign of Catherine II. It was one of the most important commercial and industrial centers of southern Russia. The census of 1897 credited it with a population of 121,216 persons, including 36,600 Jews. The latter were actively identified with the trades and industries. The city had more than thirty shops and factories, mainly grist-mills, lumber-mills, foundries, machine-shops, and tobacco-factories. Almost all of these establishments were owned by Jews, but the number of Jewish factory employees was comparatively low, although in one cigarette-paper factory and in one tobacco-factory the workmen were all Jews. There were 847 Jewish day-laborers, mainly drivers, porters, etc.

On account of its busy commercial and industrial life, Yekaterinoslav served as a center of attraction for the population of a very extensive region. The concentration in this city of such a considerable number of Jews, for the most part destitute, was stimulated by a series of government measures which limited the sphere of Jewish economic activity. Among these were the so-called temporary measures of 1882; the exclusion of the Don region (1880) and of Rostov and Taganrog from the Pale of Settlement; and the establishment of a government monopoly in the manufacture of alcoholic beverages (1896).

All of these measures led to the increase in Yekaterinoslav of a Jewish working class which, for lack of employment, became dependent on charity. Thus, in 1898, 1,830 families, representing 9,000 persons, were given aid for Passover. In the same year the local Jews supported the following charitable organizations: a hospital, a maternity home, a dispensary, a free-loan association ("*gemilut hasadim*"), a lodging-house ("*haknasat orehim*"), and a clerks' mutual aid society. The expenditures of these institutions, amounting to about 74,000 rubles, were defrayed mainly from the basket-tax (43,067 rubles) and from voluntary contributions and membership fees. The most important charitable organizations were the Association for the Aid of Poor Jews, founded toward the end of 1898 and a free employment bureau.

Yekaterinoslav had ten private schools, a *Talmud Torah* (400 pupils) founded in 1857, a *yeshivah* (74 students), and ninety-two *hadarim* (855 pupils). The Zionist movement made great progress in the city.

The attitude of the Christian population toward the Jews was expressed in 1881 in the decisions of the provincial commission concerning the Jewish question, formed here as in other government cities in order to



determine the causes of the anti-Jewish outbreaks. This commission saw a way to the solution of the Jewish question in the passing of a series of regulations limiting the rights of the Jews in commerce, in the acquisition of real estate, in the participation in local government, etc. Anti-Jewish outbreaks did not spare Yekaterinoslav. On July 20, 1883, a mob invaded the Jewish houses and wrought great destruction.

Although proposals for Jewish agricultural colonization were aired in Austria and Prussia at the end of the 18th century, the first substantial attempts to carry out such a scheme were initiated by the czarist government in 1807. They were commenced in Yekaterinoslav as part of renewed efforts by the government to colonize the steppe and at the same time to assimilate the Jews, to remove them from the villages and townships of the Ukraine Pale of Settlement, and to make them less "parasitical."

A total of 38 villages, each with 100 to 300 family farms were founded in these areas. Some were given Hebrew names, such as *Nahar-Tov* and *Sedei Menuhah*. According to Russian official data, these 38 villages included almost 7,000 farms with 42,000 inhabitants in 1913. The average area of the holding was about 32 acres.

The Jewish settlements in the Ukraine suffered severely after World War I during the revolution and the civil war, but most were reconstructed with aid from Jewish organizations such as ORT and ICA. In 1924 additional villages, now with Yiddish names such as *Blumenfeld* and *Frayland*, were founded, partly by younger members of the old settlements. In 1927 there were 35,000 Jews living in 48 villages in the Ukraine, farming a total of about 250,000 acres.

At first confined to grain production, the colonies in the Ukraine later diversified their output by introducing livestock and fodder, vegetables, and fruits. After the war the production of irrigated crops, notably grapes, was much increased, and cooperative dairies were set up. Loans and instructors supplied by ICA and ORT assisted these developments, which resulted in well established prosperous communities of a pronounced Jewish and rural character.

In the late 1920s the Soviet government allocated additional land for Jewish settlements. Around the existing core there developed three administrative districts with a majority of Jewish farmers: Kalinindorf, Nay-Zlatopol, and Stalindorf. The Ukraine thus harbored the largest concentration of Jewish agriculturalists in Europe, who had their own schools, a newspaper (*Der Stalindorfer Emes*), and a Yiddish theater. The new villages, numbering over 50, were based on mechanized cooperative



farming, with more livestock and acreage per family than previously. Machinery and instruction were supplied partly by the government and partly by ICA.

On the eve of World War II, Yekaterinoslav had a Jewish population of some 80,000. As the German armies approached on August 5, 1941, the evacuation of the city was begun and some 60,000 Jews left. In the first few days of the occupation, the Ukrainian population was extremely hostile to the Jews, plundering their property and informing on many of them to the Germans. The Jews were ordered to wear a badge of a blue Star of David on a white background. House managers were ordered to provide the command headquarters in the city with a list of their Jewish tenants, and the military administration made preparations to establish a ghetto.

On October 8, 1941, the military governor imposed a collective fine of 30 million rubles on the city's Jews. On October 13, even before the fine was collected, *Einsatzkommando* began rounding up Jews and confining them in a large department store in the city. From there the Jews were taken in groups to a nearby ravine, to be murdered. A total of fifteen thousand Jews were killed in this operation, which was followed at a later stage by the killing of the remaining five thousand Jews. When Yekaterinoslav was liberated only fifteen Jews were left alive in the city.

Between 1917-1920 in the time of national revolution and Civil War, there was a lack of official currency and money was printed by municipal governments, credit and religious organizations etc. Among these issues were paper money issued by Jewish communities, cooperatives, and other Jewish coalitions.

The illustration is of a 3 ruble note issued by the Yekaterinoslav Cooperative for Food and Culture, Mark. The note measured 58X45 mm., is printed in Red-green face with the denomination in Russian, Ukrainian and Yiddish. The back is printed in Yellow and has a rubber stamped seal with the cooperative name in Russian.





# **How The Saudi's Got To Be Special**

**By Zalman Shoval**

**Reprinted from the Jerusalem Post**

Sixty years ago, President Franklin Roosevelt, on his way back from the fateful Yalta conference, met King Abdulaziz, founder of Saudi Arabia. The meeting led to a special relationship based on oil and security - but it also dealt extensively with the consequences of the Holocaust and the future of Palestine.

Roosevelt's role regarding the plight of European Jewry had been far from perfect. Though among the first to recognize the dangers of Nazism, neither he nor his administration lifted a finger to help Jews escape Germany or find safety in America. As Ted Morgan, a biographer of FDR put it, "saving Jews had not been a high priority on his agenda."

Even when the extent of the annihilation of European Jewry became known, the US "moved with wooden legs," wrote biographer James MacGregor Burns. The 1943 Bermuda conference (see article in this issue) on refugees, led by the US, was "debarred from pledging funds, committing ships for the transportation of refugees, or proposing changes in immigration laws."

As the Nazi extermination mills ground away, the State Department, tainted by anti-Semitism, was especially nefarious, even obstructing private-sector efforts to help Jewish refugees. FDR, far from overruling State, was himself emphatically opposed to changing immigration laws.

Roosevelt always said that he considered himself a friend of the Jewish people and a supporter of the Zionist ideal. As he told Henry Morgenthau, his Secretary of the Treasury and a personal friend in 1942, "I would put a barbed wire around Palestine ... and provide land for the Arabs in some other part of the Middle East."

At Yalta, which was to be his last summit, he even asked Josef Stalin if he shared that position - as Churchill was known to do. Stalin said that he was a Zionist "in principle," but added that the Jews were "middlemen, profiteers and parasites. Roosevelt smiled, but did not reply."

Roosevelt then announced that he was going to meet King Ibn Saud, among other things to discuss a homeland for the Jews. In June of the preceding year, Zionist leader Chaim Weizmann, later to become Israel's first President, had met Roosevelt in Washington, telling him that Jews had a right to Palestine. The president agreed that the Arabs had done very badly in the war, having collaborated with the Germans and Italians, and that they had not developed their vast territories.



But though he expressed sympathy, and his Under-Secretary of State Sumner Welles had previously said to Weizmann that Ibn Saud's demand to stop immigration in Palestine was "childish," Roosevelt took no stand, wanting to remain on good terms with his British ally and Arab leaders.

In his recent rather too laudatory but otherwise excellent biography of Roosevelt, Conrad Black describes the meeting aboard the US destroyer as follows: "Ibn Saud strode in full regalia on the deck of the American destroyer which had picked him up at Jeddah along with his rugs, sheep, awnings, charcoal cooking buckets, holy water, and a retinue of royal relatives, guards, valets, food tasters, servers of ceremonial coffee ... and miscellaneous slaves ... his principal interests were women, prayer and perfume."

After a discussion about oil (first things first), Roosevelt asked the Arab potentate to approve the admission of more Jews to Palestine. FDR, rather naively, brought a map of the region to show Ibn Saud what a tiny area Palestine occupied. "Giving a portion to the Jews," he said, "would not harm Arab interests." Ibn Saud vehemently refused, disparaging the Zionists' successful effort to convert desert to arable land - and claiming the Palestinian Jewish brigade was "fighting Arabs and not Germans." He concluded his tirade by saying that the Arabs "would rise in permanent combat before they would admit more Jews." The tone was thus set for six decades of Arab-Jewish bloodshed - in which the people he presumed to represent were to be the main losers.

Harry Hopkins, FDR's assistant, felt that the President was shocked by Ibn Saud's intransigence - but that he "was also impressed by the king's determination" and "promised to do nothing to assist the Jews against the Arabs and to make no move hostile to the Arab people."

Ted Morgan writes: "The king convinced FDR that the Arabs meant business. The President seemed to be won over to the Arab cause, and later said in a press conference that he had learned more about Palestine in five minutes from Ibn-Saud than in the rest of his lifetime." Just as FDR failed, at Yalta, to perceive the depth of evil that Stalin represented, he also failed to perceive the depth of the intransigence and bigotry that Ibn Saud represented.

Conrad Black remarks that though Roosevelt "was appalled at the propositions of Ibn-Saud's antipathy to the Jews (though he found him in other ways rather entertaining)," he was "unshaken in his conviction that the Jews needed and deserved a homeland and that Palestine was the logical place for it."

This description may actually be too generous to FDR, for when Ibn-Saud said that the Jews should go back to the lands from which they had



been driven, it was FDR who agreed - just as Auschwitz was liberated - that Poland was a case in point, saying that the Germans appeared to have killed 3 million Polish Jews, by which count there should be enough space there to resettle many homeless Jews.

Roosevelt's cynicism towards the Jewish question at that meeting cannot be divorced from the matter of oil. Indeed, it was there that the foundations for America's dominant position in the exploration and distribution of Saudi oil were laid. It was also there that the US-Saudi "special relationship" was established.

Since 9/11 and the revelations about Saudi support, financial and otherwise, for al-Qaida, Hamas and other terrorist organizations, there has been a growing alienation between the American and Saudi societies. The veteran human rights organization Freedom House, for example, accused the Saudi Government of using mosques and cultural centers in the US to spread hatred and intolerance of Christians and Jews.

In response to growing criticism, the Saudi government recently convened a conference on terror - which is a bit like the Colombian drug cartel calling for a conference on drugs. Perhaps Roosevelt did not sufficiently take into account the real nature of his Saudi interlocutor and of the brutal culture he represented - but it is something which 60 years later the free world can no longer ignore.

*The writer, ZALMAN SHOVAL served twice as Israel's Ambassador to the United States.*



The most unusual Saudi gold coins weren't coins at all. They were gold discs minted by the Philadelphia Mint. The obverse side depicts the American Eagle and the legend U. S. Mint, Philadelphia, USA. The reverse side contains in three lines the fineness of the gold and the weight. Technically, it was contrary to U.S. law to mint gold coins at that time but is evident that these were used to pay the Saudi's for their oil. The Saudis were certain of being paid no matter which side won the war. In 1945, for example, the mint turned out 91,210 large discs worth \$20, and, in 1947, 121,364 small discs worth \$5. Most of the discs were melted down for bullion, or later reminted for the Kingdom's gold sovereigns.



## The Bermuda Conference, (April 19 - 29, 1943)

On March 23, 1943 the archbishop of Canterbury William Temple stood up in front of the House of Lords in London and pleaded with the British government to help the Jews of Europe. "We at this moment have upon us a tremendous responsibility," he said. "We stand at the bar of history, of humanity, and of God." Ever since news of Hitler's plan to annihilate the Jews of Europe reached the public in late 1942, British church leaders and members of Parliament had been agitating for something to be done. Temple's plea marked the culmination of the clamoring.

The British government responded by proposing to the U.S. State Department that the Allied countries hold a conference to discuss whether some of the refugees who had reached neutral countries could be evacuated to safe havens. But the Foreign Office had one fear: their plan to rescue Jews might be too successful. In a memo the Foreign Office pointed out there were some "complicating factors". "There is a possibility that the Germans or their satellites may change over from the policy of extermination to one of extrusion, and aim as they did before the war at embarrassing other countries by flooding them with alien immigrants."

The U.S. sat on the proposal for several weeks. It wasn't until Jewish leaders organized a mass demonstration in New York's Madison Square Garden that the State Department saw the public relations value of the conference. Bermuda was chosen as a location most likely because wartime regulations restricting access to the island would keep the deliberations out of the public eye.

While some of the mainstream press bought the ploy -- "U.S., Britain Map Plan to Save Jews" read a "New York Daily News" headline -- many concerned Americans began to wonder if the conference would achieve anything. A "New Republic" writer expressed some of their concerns: "No Jewish organizations are represented and the conference is purely exploratory, can make no decisions and must submit whatever recommendations it may have to the executive committee of the Intergovernmental Committee on Refugees. Meanwhile the hourly slaughter of the Jews goes on."

Jewish leaders pressed to be allowed to send a small delegation to the Conference, but when the State Department rejected the idea they settled on sending a list of rescue proposals. Others also had suggestions for the delegates in Bermuda. Assistant Secretary of State Adolf Berle proposed establishing a temporary safe haven for up to 100,000 Jews in an area of



Eastern Libya. The idea was already on the agenda for Bermuda, but it never came to anything. The President's Advisory Committee on Political Refugees also sent a list of proposals. These included using British Honduras as a sanctuary for Jews.

But the Bermuda Conference was organized in a way that prevented it from producing results. Both the British and American governments carefully restricted what their delegates could promise before the meeting even opened. The U.S. instructed its representatives not to make commitments on shipping, funds or new relief agencies. Additionally, the Roosevelt Administration warned that it had "no power to relax or rescind the immigration laws." The British government imposed the additional restriction that its policy on admitting refugees to Palestine could not be discussed.

When the Bermuda Conference finally wrapped up its 12 days of secret deliberations very little had been achieved. The delegates' list of proposals included: the decision "that no approach be made to Hitler for the release of potential refugees;" suggestions for helping refugees leave Spain; and a declaration on the postwar repatriation of refugees. Even though the conferees decided to keep their report secret, they did make it clear to the press that most of the proposals submitted to the conference had been rejected.

As the delegates went home, newspaper headlines relayed the disappointing news to the public: "Scant Hope Seen For Axis Victims" read one, "Refugee Removal Called Impossible" reported another. The Jews of America met the news from Bermuda with outrage. One Jewish organization took out a three-quarter page advertisement in "The New York Times" with the headline "To 5,000,000 Jews in the Nazi Death-Trap Bermuda Was a 'Cruel Mockery.'" Some congressmen expressed similar anger. One of them declared that Bermuda was nothing more than "diplomatic tight-rope walking." There is no way of measuring how many Jews died as a result of the procrastination at Bermuda.



Five Shilling Currency Note Circa The Bermuda Conference



## Federation for the Support of Jewish Philanthropic Societies

The majority of Jews who fled Eastern Europe because of persecutions and pogroms came to the United States via Ellis Island. Of the 2 million who came to the United States, more than 1,300,000 chose to settle in New York. Most came without possessions and the skills to earn a livelihood. Many of the new Jewish immigrants went to the Lower East Side of Manhattan. There they found tenement lodgings and struggled to survive.

Jews recognized their responsibility for their fellow Jews and established assimilation programs, soup kitchens, and philanthropic centers for the new immigrants. Old-age homes, orphanages, vocational training schools, and free clinics, sprouted on the Lower East Side.

In 1916, a Federation for the Support of Jewish Philanthropic Societies was established in New York. The Federation was incorporated by special act of the New York State Legislature on April 27, 1917. It was an affiliation of approximately 90 Jewish social agencies operating in the Boroughs of Manhattan and the Bronx in the City of New York and covered the major fields of social work, namely, family relief, medical, child care, aged, delinquency, neighborhood activities, recreational and educational work, handicapped, technical instruction, religious education and summer fresh air activities.

A medal was issued in 1926 commemorating the 20<sup>th</sup> anniversary of the federations founding. By contributing to one organization, the proceeds were divided among 91 different organizations. The obverse depicts a seven branched menorah in the center and the inscription 91 in One, referring to one donation for 91 organizations. The base of the menorah contains the Hebrew word *tsdaka* which translates as charity. The outer ring has the legend *Federation for the Support of Jewish Philanthropic Societies of New York City*. The inner ring's legend reads *for the poor shall never cease out of the land the date 1926*. The reverse side contains the dates 1916-1926 and the words *Charity My Share for 1926* and the words *LUCK PIECE*.





# Controversies on the I.S. 1000 Rambam Banknote

By Shmuel Aviezer

The effigy that was depicted on the I.S. 1000 banknote, which was put into circulation in Israel on November 17, 1983, was the commonly recognized one of Rambam (Rabbi Moshe Ben Maimon – “Maimonides”).

A previous appearance of this portrait on a government “document” was on a postage stamp issued on August 3, 1953, a fact that bestowed high credence to its authenticity and strengthened the conviction in the Bank of Israel that it is safe to adopt this specific effigy to appear on the banknote.



As known, Rambam was born in Cordova, Spain on March 30, 1135 and died in Egypt on December 13, 1204. He was a philosopher, astronomer, physician in the Egyptian Court and one of the foremost intellectual figures of Medieval Judaism. One of his many important works is the monumental code of Jewish Law: “The Guide of the Perplexed”.

The nearest proof that the chosen portrait for the banknote is Rambam’s is quoted in the Judaic Encyclopedia Castellana, page 245, Vol. 7, under which it was written: “The portrait of Rambam by Ugolini taken from an old religious collection (Venice 1744). There is no way of authenticating the portrait.”

The Bank of Israel’s decision to imprint the effigy of a famous Jewish Personality on a banknote reflected the willingness to commemorate one with resourceful insight into the Orient that concurrently enjoys a comprehensive acceptability through the whole of Judaism.





Yet, when the banknote was issued a vivid public furor erupted. First, the religious orthodox called for "boycotting" this banknote, which carries a "supposedly" portrait of Rambam and is worth only "three zeros". One Rabbi, Moshe Hirsh, claimed that the "Zionists", in issuing this banknote, sought to hint that the values of Judaism, as preached by Rambam, were dwindling as does "their" shekel, but, he added, "yet, not even one letter of Rambam's legacy will be obliterated", as quoted in rabbinical scriptures. Another sect of extremists proclaimed that it is forbidden to carry this banknote in the toilets!

An improbability on the authenticity of Rambam's portrait was voiced in an article written on 20.11.'81 by the former Secretary General of the Bank of Israel, Mr. Y. Taub. He explained that the art of exact portraying of personalities in the 12th century was not then existent, strongly due to the objection of the church to this sort of art. Therefore, it is not feasible that there exists a faithful picture of Rambam, despite his fame along the generations.

If so, who is the person with the impressive turban whose likeness is widely diffused in the Diaspora and in Israel? Maybe it is the artwork of an Italian artist in the 16th or 17th century with no intention of relating it to Rambam. The German publisher Schelezinger, who printed and issued rabbinical books in the 19th century, may have paired portraits drawn by that Italian to illustrate these books, and this specific one had been chosen to represent Rambam. No harm is done if it is an innocent exercise in illustration, but, concludes Mr. Taub, it is rather questionable if a State bank would choose to perpetuate it as Rambam's likeness.

Another aspect of this banknote that ignited a heated argument was the date of Rambam's birth. The date marked on the banknote was "ה', which corresponds to the calendar year 1138. This is the date that is quoted in the Hebrew Encyclopedia wherefrom the Bank of Israel had transcribed it as appropriate.

Yet, it followed that the scientific and research writings record Rambam's date ה'תצ"ה of birth as 1135. They presumably relied on a written testimony by Rambam's grandson.

But another view on this issue was put forward by Rabbi Yosef Kapah of the Yemenite community, who has translated from Arabic to Hebrew Rambam's "Commentary on the Mishnah", including the marginal remarks. He testified that the author (i.e. Rambam) finished his Commentary when he was thirty-years-old, i.e. in the year 1479, as per the Seleucid Era Calendar. Because this calendar was initiated in 311 B.C., as widely accepted, it concludes that Rambam was born in 1138, as appearing in the Hebrew Encyclopedia.



Still, there were those who estimated that the Seleucid Era Calendar started on 312 B.C. and subsequently Rambam was born in 1137! Prof. Baynart, of the Hebrew University in Jerusalem, presumed that writers at that period rarely knew their own exact date of birth, let alone recoding that of others. "Therefore, this banknote", Prof. Baynart concluded, "may constitute the trigger that will stir again the m  le   in the scientific circles about Rambam's date of birth."

Many citizens did not sit idle and put forward their own comments. Two are quoted hereunder.

One wrote that the title "Harab", attached to the name of the Rambam, is a later custom after Rambam's time, and his title should be "Rabbenu". The Hebrew Academy has indicated the use of "Harab" to be appropriate to its time.

The other claimed that every conscientious Jew should feel offended to see such a great personality in the annals of Israel with his side-curls shaved and his beard stretched behind his ears and delined under his jaw. The Bank of Israel reiterated the fact that the original portrait was opted without any alterations.

Notwithstanding this commotion, this banknote continued to live well in circulation. With the introduction of the New Sheqel series on September 4, 1985, and in view of the initial public discontent with the one-new-sheqel coin that replaced this banknote, it was decided to print a one-new-sheqel banknote that exactly resembles the I.S. 1000 note. This was put in circulation on May 8, 1986. Its issue was discontinued after a while when the NIS 1 sheqel coin became quite acceptable by the public.

(For further display of Rambam's appearances on Israeli banknotes and coins, please see my article in "Shekel" issue of January-February 1989).

## New Address?

Don't miss an issue of **THE SHEKEL** ! If your address changes, **Let Us Know!**

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# THE FORCED CONVERSION OF THE JEWS OF PORTUGAL

The story of the 1492 expulsion of the Jews from Spain is well known. Not so well known is what happened five years later in the neighboring country of Portugal. Of those Jews who chose to flee Spain in 1492, large numbers went to Morocco, Italy and to the Ottoman Empire. But, the greatest number, perhaps half of the total went to Portugal.

King João II, of Portugal, allowed them to enter. He was preparing for war against the Moors and he needed the taxes collected from these Jews to finance that war. He also was aware of the great talent of the Jews in many fields including the mechanics of arms making, which he hoped he would call upon and he did not want that talent to be available to the Moors.

But his welcome was not complete. Permanent residence was granted only to 630 wealthy families who were allowed to establish themselves in several parts of the country upon payment of 100 cruzados. A number of craftsmen, skilled in arms making, were also granted permanent residence. Others were allowed to settle for only eight months upon payment of eight cruzados for each adult. The king then bound himself to provide shipping so that they could leave. One hundred thousand refugees may have entered under these conditions.

At the end of eight months, however, the king saw to it that little shipping was available and few could leave. Those left behind were declared forfeit of their liberty and were declared slaves of the king. In 1493, many Jewish children were torn from their parents and sent to the recently discovered island of São Tomé off the west coast of Africa.

In this year of 1493, ... the king gave to Alvaro de Caminha the Captaincy of the Island of São Tome of right and inheritance; and as for the Castilian Jews who had not left his kingdom within the assigned date, he ordered that, according to the condition upon their entry, all the boys, and young men and girls of the Jews be taken into captivity. After having them all turned into Christians, he sent them to the said island with Alvaro de Caminha, so that by being secluded, they would have reasons for being better Christians, and [the king] would have in this reason for the island to be better populated, which, as a result, culminated in great growth.

In 1493 the descendants of those children, still living on São Tome, held ceremonies to commemorate that tragic event.



The son of King João II, Crown Prince Affonso, was married to Princess Isabel, the daughter of the Catholic Kings of Spain. One day Affonso went fishing. Later that day his body was found, drowned. It is not known if this was an accident or foul play. Princess Isabel, now a widow and still a very young woman, returned to Madrid.

In 1494 King João died. Next in line of succession to the throne was a cousin, Manoel. The new king recognized that the Jewish slaves were guiltless and he restored them their liberty. He even refused a gift offered to him in gratitude. Was this because he was truly an enlightened monarch or because he hoped to win them over to Christianity? The status of the Jews of Portugal appeared to be improving and they must have felt secure to be ruled by such a seemingly merciful king.

But, their good fortune did not last. Soon their lives were again in peril. There was some dispute as to the legitimacy of Manoel's claim to the monarchy. He needed a way to solidify his position. His solution: marry Princess Isabel of Spain. A union with the widow of the late crown prince would not only give him a stronger claim to the throne, but also create a possible future union with Spain in which all of Iberia would be ruled by Manoel or one of his descendants.

He made an offer to Ferdinand and Isabella. Their answer: the marriage would be approved only if the Jews were expelled from Portugal. Manoel was in a dilemma; he did not want to lose the wealth and skills of Jews and he feared that these skills would be used to the advantage of the Moors in the coming war. But, he felt that a marriage to Princess Isabel was necessary. Finally, Isabel herself interceded; she announced that she would not accept the marriage unless the Jews were expelled.

Manoel agreed to the terms. A marriage agreement was signed on November 30, 1496. Five days later, the king issued a decree banishing the Jews from the country. They were ordered to leave Portugal by October 1497. Soon Manoel began to question his decision. He knew of the value of the Jews and may genuinely have felt he could convert them. He wanted to find some way to keep them in Portugal as Catholics. On the advice of the Apostate Levi ben Shem-tob he found a way to achieve this goal.

Friday March 19, 1497 (the first day of Passover) Jewish parents were ordered to take their children between the ages of four and fourteen to Lisbon. On arrival in the capital, they were told that their children would be taken from them and given to Catholic families to be raised as good Catholics. At the appointed time, those children who were not presented voluntarily were seized by the officials and forced to the font. Scenes of indescribable horror were witnessed as they were torn away by the royal bailiffs. ... In many cases, parents smothered their offspring in their farewell



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embrace. In others, they threw them into wells in order to save them from the disgrace of apostasy, and then killed themselves. Sometimes, even old men were dragged to the churches and forcibly baptized by over-zealous fanatics, who were under the impression that a general conversion of all the Jews had been ordered. The desired effect of forcing the parents to accompany their children into baptism rather than lose them for good was achieved only on exceptionally rare occasions. In all other cases, the unwilling neophytes, some mere babies, were distributed throughout the country, as far as possible from home, to be brought up in Christian surroundings.

More than thirty years later, the terrible scenes still lived in the mind of the old Bishop Coutinho. "I saw many persons dragged by the hair to the font," he wrote, "Sometimes, I saw a father, his head covered in sign of grief and pain, lead his son to the font, protesting and calling God to witness that they wished to die together in the law of Moses. Yet more terrible things that were done with them did I witness, with my own eyes."

The children of the Moslems, who were included in the edict of expulsion, were untouched. The authorities cynically confessed the reason. It was that there were lands in which the Crescent was supreme, and in which reprisals might be carried out!

Meanwhile the final date for departure was arriving. The king ordered them all to leave from Lisbon. In October 1497 some twenty thousand Jews from all parts of Portugal gathered in Lisbon where they were herded onto the courtyard of Os Estãos. Here priests and apostate Jews harangued them in an attempt to bring them to the baptismal font. Some succumbed. The rest were kept under guard until the time for their departure had elapsed. They were then informed that by their failure to leave they were the king's slaves. More succumbed. And the remainder? Holy water was sprinkled on them and they were declared to be Christians.

King Manoel then informed the Catholic Kings of Spain. "There are no more Jews in Portugal.

The numismatic illustration is a silver tostao of King Manoel I, who ruled Portugal from 1405 to 1521





# The Anzac Story

ANZAC is the name given to the Australian and New Zealand Army Corps soldiers who landed on the Gallipoli Peninsula in Turkey early on the morning of 25 April 1915 during the First World War (1914-1918).

For Australia, as for many nations, the First World War remains the most costly conflict ever in terms of deaths and casualties. From a population of fewer than five million, 300,000 men enlisted, of which over 60,000 were killed and 156,000 were wounded, gassed or taken prisoner.

The outbreak of war was greeted in Australia, as in many other places, with great public enthusiasm. In response to the overwhelming number of volunteers, the authorities set exacting physical standards for recruits. Yet most of the men accepted into the army in August 1914 were sent first to Egypt, not Europe, to meet the threat which a new belligerent, the Ottoman Empire (Turkey), posed to British interests in the Middle East and the Suez Canal.

After four and a half months of training near Cairo, the Australians departed by ship for the Gallipoli peninsula, together with troops from New Zealand, Britain and France. The Australians landed at what became known as ANZAC Cove on 25 April 1915, and they established a tenuous foothold on the steep slopes above the beach. During the early days of the campaign, the allies tried to break through the Turkish lines and the Turks tried to drive the allied troops off the peninsular. All attempts ended in failure for both sides, and the ensuing stalemate continued for the remainder of 1915. The most successful operation of the campaign was in fact the evacuation of the troops on 19-20 December, under cover of a comprehensive deception operation. As a result, the Turks were unable to inflict more than a very few casualties on the retreating forces.

After Gallipoli the Australian Imperial Force (AIF) was reorganized and transferred to France, beginning in March 1916. The AIF mounted division that had served as additional infantry during the campaign remained in the Middle East. When the other AIF divisions arrived in France, the war on the Western Front had long been settled in a stalemate, with the opposing armies facing each other from trench systems that extended across Belgium and north-east France from the English Channel to the Swiss border. The development of machine-guns and artillery favored defense over attack and compounded the impasse, which lasted until the final months of the war.

Unlike their counterparts in France and Belgium, the Australians in the Middle East fought a mobile war against the Ottoman Empire (Turkey)



in conditions completely different from the mud and stagnation of the Western Front. The light horsemen and their mounts had to survive extreme heat, harsh terrain and water shortages. Nevertheless, casualties were comparatively light, with 1,394 Australians killed or wounded in three years of war. This campaign began in 1916 with Australian troops participating in the defense of the Suez Canal and the allied conquest of the Sinai peninsular. In the following year Australian and other allied troops advanced into Palestine and captured Gaza.

The charge of the Light Horse Brigade — believed to be the last great cavalry charge in history was hastily organized in an atmosphere of urgency. Dwindling supplies of water demanded that the water wells at Beersheba be taken at once. Any delay, while the large British force gradually assembled nearby, would only lead to demolition of the wells by the Turkish defenders. Without water, the whole Sinai-Palestine campaign would be halted perhaps for months, and the Gaza-Beersheba line would remain unbroken. A victory here over the Turkish defenders would help avenge the disasters of Gallipoli.

The 4th Light Horse Brigade had spent a quiet day till then. Widely scattered as a precaution against any surprise aircraft attack, the men and horses rested in small clusters. It took an hour-and-a-half to assemble the brigade behind a ridge overlooking Beersheba. It was 4.30 pm on 31 October 1917. The light horsemen drew their long bayonets to flash in the setting sun as swords. As the Turkish trenches neared, rapid rifle fire began to take its toll. Horses and men in the first line began to drop. Strangely, as the lines got closer to the trenches fewer casualties occurred. This, it was later said, was due to the fact that the Turks, dazed by the sheer audacity and thunder of the charge, failed to alter the sights on their rifles.

Soon they were firing harmlessly over the heads of the approaching charge. While this is a possible, even likely, explanation for the sudden fall in casualties, the light horsemen themselves regarded the Turkish soldier as a well-disciplined and dangerous foe, not likely to make so basic a mistake. The clouds of dust of the charge may have made picking a target near impossible. About half-a-mile from the town, the Brigade began to overrun fugitive troops and guns. Some surrendered but others elected to fight and Light Horsemen here and there dismounted to capture them by rifle and bayonet. Led by two ground scouts about 80 yards ahead, the charge swept on. When the trenches before Beersheba were reached, the Brigade mostly bypassed the first and main trenches. Some Light Horsemen raced through to the town to capture objectives. Others dismounted at various trenches or had their horses shot from under them and dazed or not 'got to work with



the bayonet'. A terrible disorder soon reigned with some Light Horsemen reduced to using their rifles as clubs. Mostly the Turks seemed anxious to surrender, but scattered units exchanged fire with the Light Horsemen, some bitterly refusing to give up until large numbers had been shot or bayoneted.

Next day a moving ceremony took place in the morning just outside Beersheba for all the dead Australians. A firing party honored the fallen and a trumpeter played the Last Post. The Battle of Beersheba had been an outstanding, swift and decisive victory. Using tactics from an earlier military age, the 4th Light Horse Brigade's stunning achievement is still revered in Australia today.

Those same ANZACs who freed Be'er Sheva from the Turks in November 1917 went on to liberate Jerusalem in December. By 1918 they had occupied Lebanon and Syria. On 30 October 1918, Turkey sued for peace

The Anzac Day Medal of 1918 has a portrait of an Anzac soldier on the obverse surrounded by the legend *Honor to the A.I.F.* (Australian Imperial Force). The reverse has the legend *Anzac Day 1918*. In the center on a sprig of leaves the words *Gallipoli, France and Palestine*, regions in which the Anzac Brigade was in action. Those legendary Australian soldiers played a crucial role in helping to topple the Ottoman Empire, which paved the way for the British Mandate and, subsequently, the establishment of the State of Israel.





## ESTABLISHMENT OF THE KEREN HAYESOD

Keren Hayesod is the financial arm of the World Zionist Organization. The words Keren Hayesod mean foundation fund and Keren Hayesod has indeed served as the foundation stone on which the State of Israel was built. It is a vehicle for voluntary taxation for the entire Jewish people wherever they were scattered. The fund has served to provide the means for the ingathering and integrating of the exiles into a nation renewed and rejuvenated within its own reclaimed land. It was with the funds provided that Jews were able to make their way homeward and there set about the task of clearing desolate areas, draining swamps, bringing water to a desert. With the aid of the fund they built roads, laid power lines, established towns and villages, set up schools, colleges and universities, hospitals, industries, transportation and a modern economic society.

The fund was founded in July 1920 at the London Zionist Conference for the purpose of raising L25 million for the colonization of Palestine. The sum was to be collected over a period of five years, with 20% of all income going to the Jewish National Fund. Of what remained, not more than one-third was to be spent on education and social welfare, while two-thirds was allocated to investments in national institutions or economic undertakings.

Until the creation of Israel in 1948 it was a fixed obligation on every Jew in the world toward the building of the Jewish homeland in Palestine. It was registered as a company in 1921 with the following objects:

(1) the execution of all activities necessary to realize the Balfour Declaration

(2) channeling contributions, loans, legacies etc and investing them in Palestine.

Keren Hayesod became an arm of the Jewish Agency when the latter was established in 1929 and financed all the Agencies activities in respect of Jewish immigration, settlement, education, security etc. After the emergence of the Jewish State, Keren Hayesod has continued financing immigration, settlement and absorption but Jewish contribution is now voluntary. It remains the sole fund of the World Zionist Organization and is popularly known as The United Jewish Appeal which is active all over the world and is registered as a company in Israel since 1956 with headquarters in Jerusalem.

Chaim Weizmann proclaimed the establishment of this organization on 17 April 1921 with the following proclamation (an office of the Keren



Hayesod was opened in the US on 20 April 1921 with a campaign for US \$ 100 million):

*"By virtue of the authority vested in me as President of the World Zionist Organization, and pursuant to the resolutions of the London World Zionist Conference adopted in July 1920, I announce the opening of the Keren Hayesod Bureau for America, and call upon all American Jews to come forward and to make their sacrifices in order that the Jewish national home may be speedily established. No casual charity will suffice. The exceptional effort which is called for today must take the form of self-taxation inspired by the noble Jewish tradition of the tithe. A heavy load of taxation is today imposed upon the people of the world in the name of national reconstruction. The appeal we make is to the Jewish conscience. We have no power to enforce an adequate response, but no Jew worthy of the name will at this solemn moment shelter himself behind the inability of his people to enforce compliance with duty.*

*The gates of Palestine are no longer barred from within by an unfriendly government. The key is in the hands of the Jewish people. It is for Jewry to decide whether the gates are to remain un-opened or whether they are to welcome the multitudes that are anxiously awaiting the hour of restoration."*

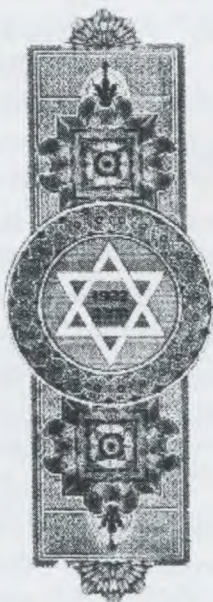
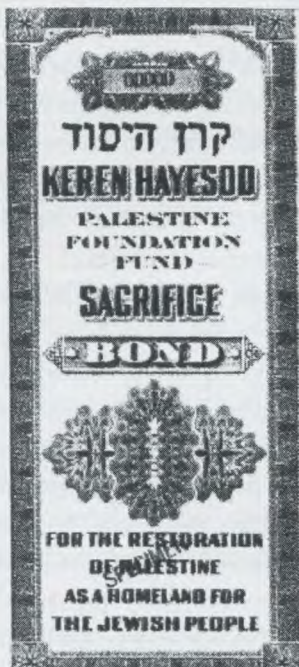
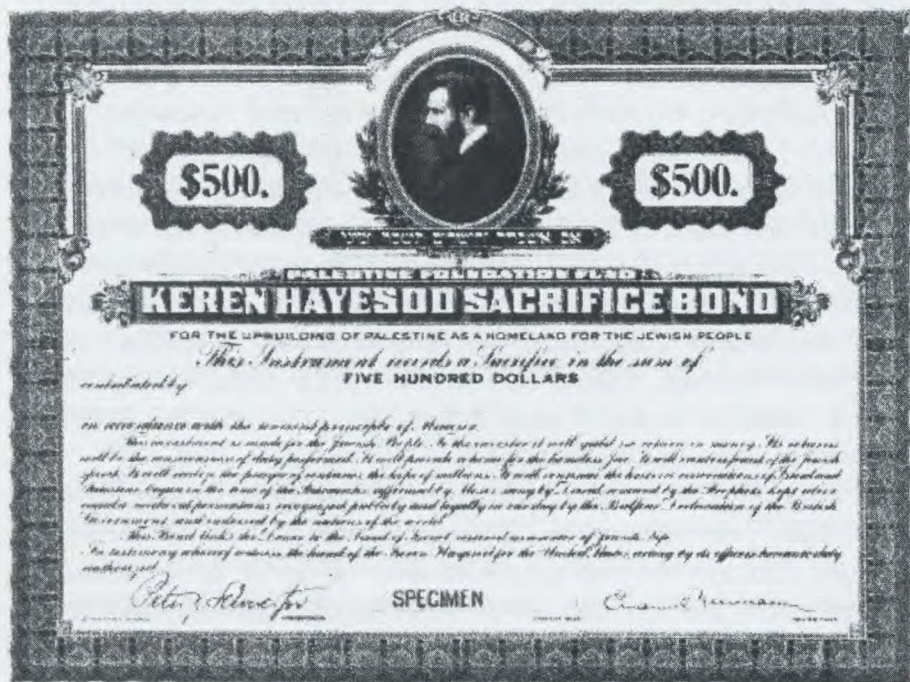
Two very different approaches towards the establishment of such a fund were suggested by different factions at the founding conference. Heading the American Zionists, Louis Brandeis believed that the work of the World Zionist Organization lay mostly in the field of economics. Both non- Zionists and Zionists should participate in the up-building of Palestine through free enterprise. It was the American contention that financing should be organized in a purely practical manner, in which investment policies would raise funds for specific projects.

Alternatively, the Europeans emphasized the importance of a broad national effort which would encompass Jews worldwide. In an effort to reconcile these two opposing groups, the foundation which was established allowed for both types of activities. The masses of Zionists and non-Zionists would be asked to contribute towards the settlement of Palestine, while at the same time, private enterprise would be encouraged.

Keren Hayesod became the most important of the fundraising organizations, supplying the Jewish Agency with its operating budget after its formation in 1929. It has remained the principal financial institution throughout the world in every country except the United States, where the United Jewish Appeal took over this function in 1939.



The Keren Hayesod Sacrifice Bond was printed in 1922, has an ornate border around it with a vignette of Theodor Herzl with the printed signatures of the organizations Chairman and Secretary. On the reverse "For the Restoration of Palestine as a Homeland for the Jewish People".





## PROFILE OF AN OFFICER OF AINA

The only personal contact that most A.I.N.A. members have with the organization, aside from the SHEKEL magazine, are letters signed by Florence. Every piece of mail addressed to the organization receives an answer. Who in Florence Schuman?

Her father left Poland to escape anti-Semitism, came to America in the 1920's and worked in the garment district. Her mother, who had been orphaned at the age of 14, left Poltisk a village in Poland to live with an older sister whom she had never seen. She was the second of four children born in Brooklyn, N.Y. While holding down a summer job, Florence spent the weekends with her family in the Catskills Mountains to escape the heat of the city which was quite popular at that time. It was on one of these weekend driving trips to the mountains that she met Ed and the childhood romance began.

Being underage at the time, her father had to go to City Hall to give his permission for Florence to marry Ed. They were married in 1949 and have two children, a son who became a physician, and a daughter who became a child advocate. Married now for 56 years, Florence and Ed have traveled all over the world. They have been to Israel 13 times, many of those visits were in conjunction with the AINA study tours. Ed took over the family business of manufacturing feather dusters when a union problem caused them to relocate to Florida in 1968.

Florence and Ed lived in a large waterfront home in Miami. During the heyday of coin conventions that were held in Florida, their home became the site of many functions and parties where Florence was hostess to many AINA officers, board members and other dignitaries. This was also the time that AINA held 2-3 conventions a year, two in New York City, one in Los Angeles and in Miami in conjunction with the Fun Show. AINA's local INS coin clubs were sprouting up around the country and membership was flourishing.

When Sylvia Haffner could no longer physically handle the position as treasurer of AINA, Florence was asked by then President Moe Weinschel if she would volunteer, on a temporary basis, to handle the tasks of membership and treasurer. Not being able to say no, Florence began handling these two important functions for AINA and her temporary position turned into a permanent one that has lasted for many years.

Putting the organization on a sound footing became her top priority and Florence used their home as the AINA office. The AINA warehouse



was closed and the inventory was moved into Ed's warehouse. Florence instituted many cost-saving measures, tightened the budget and continues to do so to this very day. Working very long hours for the organization on a daily basis, Florence handles mounds of correspondence from members and updates the AINA membership list on a continuous basis. One of the most hectic times of the year is when dues notices need to be prepared and mailed out. Sending out second request letters for dues are frustratingly necessary and very time consuming. Keeping up with the inventory of the Shekel bi-monthly magazine is a task that Florence has also taken because members constantly ask for back issues. Florence also keeps in contact with several members on a regular basis with correspondence of encouragement to ill and lonely members.

As AINA treasurer, Florence oversees the bank balance and will not issue a check without a proper receipt or an invoice. Copies are made of all dues checks and donations and are always acknowledged with a personal letter written by her. AINA is indeed fortunate to have Florence as its treasurer and board member.

Written by Donna J. Sims





# CLUB BULLETIN

DONNA J. SIMS N.L.G.

*Editor*

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90254-0442

Email: [simsd@prodigy.net](mailto:simsd@prodigy.net)

Volume XXVI No. 4 July-August 2005



**BUY/SELL/TRADE:** Wanted - Medals: (1) Palestine and Trans-Jordan 1918-1948; (2) Allied Countries and Resistance 1939-1945; (3) Spain 1936-1939 (International Brigades); (4) Jewish recipients all time periods and all countries; (5) Israeli medals and ribbons (with award cards/certificates attached). If you are interested in replying to the above, please contact me at the address shown above and I will put you in contact with this person.

**FROM A MEMBER:** Are there any interested persons in the Boston area that would like to form a new INS group? If so, please contact Michael Mooney at [coins@ruthieandmike.com](mailto:coins@ruthieandmike.com).

**REMEMBER WHEN:** There were so many INS clubs that it was hard to keep up with all of them. They stretched from Alaska to Florida, Arizona to Michigan and many states in between. Most of these meetings were packed with members and friends and one was hard-pressed to even find a seat to sit in. It was during this period of time that the Club Bulletin was three pages long and appeared as an insert to the Shekel magazine. Most of the news for each individual club had to be shortened, just to make room. And now we are down to one remaining active group.

**COMMENTS FROM DJS:** I have really enjoyed hearing from so many of you with your great comments about my "Profile" series. It is not the easiest thing to do but I think that overall it has been widely accepted and I thank you for that. Be well, be happy



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# MOSES AND THE TEN COMMANDMENTS

**Commemorative Coin Issued by the  
Bank of Israel 2005 / 5765  
Tenth in the "Biblical Art" Coin Series**

The Torah, the most valued treasure of the Jewish People, was given to us through Moses, the greatest prophet. The newest coin in the Biblical Art series features Moses holding the Tablets of the Law, a scene symbolizing our receipt of the Torah, which is at the root of our existence as a nation and, in fact, at the foundation of human civilization since that time.

The coin conveys the glory and majesty of this holy event through Gideon Keich's impressive design. On the obverse appears Moses, his head in the clouds, a symbol of the Revelation at Mt. Sinai, his face toward the Divine Presence and his arms embracing the Tablets of the Law on which are written the first words of the Ten Commandments. On the reverse, the Tablets, radiating brilliance, with the first words of the Ten Commandments in ancient Hebrew script, the face value and the words "Moses and the Ten Commandments" in Hebrew and in English.

Design: **Gideon Keich**



## Coin Specifications

| No. | Cat. No. | Metal and Finish          | Face Value | Mint Mark     | Diameter (mm) | Weight (g) | Maximum Mintage |
|-----|----------|---------------------------|------------|---------------|---------------|------------|-----------------|
| 1   | 31626300 | Gold/917 22k, Proof       | 10 NIS     | "ד" (Mem)     | 30.0          | 16.96      | 555             |
| 2   | 21626380 | Silver/925 Proof          | 2 NIS      | "ד" (Mem)     | 38.7          | 28.80      | 2,800           |
| 3   | 21626300 | Silver/925 Proof-like     | 1 NIS      | Star of David | 30.0          | 14.40      | 2,800           |
| 4   | 71626331 | Set of the 3 above coins  |            |               |               |            |                 |
| 5   | 71626222 | Set of the 2 silver coins |            |               |               |            |                 |

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